

MONOGRAPH

" THE CHAPLAIN IN AN ATOMIC DISASTER "

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Introduction:

This century is on the brink of disaster. The creation of the Atomic bomb, the development of guided missiles and long range aircraft to deliver the bomb, has brought any target city in the world within range of any launching site, within a matter of hours. The speed of missiles and aircraft have made defense a great problem. Some of these carriers could be destroyed before reaching the target, but many would get through.

Conflict is inevitable. The very nature of the Communistic power means a clash with those not of the Communistic bloc. "Communism seeks, not to share the world, but to change it. Divergent interests can often be reconciled. Ideals are more difficult, especially when the declared aim of one, in this case the Communist, is to 'liberate' the other. In their own interests, the Western Powers cannot afford to accept the present situation. Moscow is so deeply committed that it cannot break from Lenin's and Stalin's legacy, the ideas of World Revolution. Both sides really want peace, but each on its own terms. In this fight for the two different kinds of peace lies the whole tragic nature of our present situation".¹

The Western World would like to believe that its stockpile of bombs will deter the Communist strike. It believes that push button warfare will hold back the tide. It is basing its strategy on " bombs that are too big and armies that are too small, whereas the East has both at its disposal- the big bombs as well as the big armies " ²

The Western World would like to believe that A-bombs will never be used in War. This is wishful thinking and a refusal to face reality. The bomb may be confined to the tactical situation, but this eventually will give rise to the bombing of cities. Cities, as centers of production, are considered tactical targets.

The Western World would like to believe that the people of the East will rise up against the Communist regime and throw off the threat. This is very unlikely within a short period of time. Revolutions are slow gaining ground and must be deepseated to be effective. Time is against the West in this respect. The alternative is to be prepared and to realize the capability of an Atomic disaster.

No widespread disaster similar to an atomic disaster has ever struck a large metropolis in our country. There is a question as to what the results would be. Indications are that we are unprepared and apathy is widespread. In his Book "No Place To Hide ", David Bradley states: " Upon returning from the Bikini tests, we were surprised to find so little interest in the tests. But we had no right to be. Atomic energy was an uncomfortable subject. Things like John Hersey's Hiroshima were rough. How much more pleasant to consider the coming miracles of healing, the prolongation of life , the days of sunny leisure which people were everywhere promising. People were having troubles enough anyway. Why let in the bogeyman to the sweet dreams of atomic energy for peacetime purposes ? "³

The soldiers watching the explosion in exercise Desert Rock of 1951 found, ~~that~~ among non-participating soldiers, very little curiosity and a great deal of apathy over the bomb and its effects. The soldiers themselves experienced relief reaction when they observed the explosion and found no

ill effects.

The public, viewing the explosions from Los Vegas, were often greeted by the Governor of Nevada with the words " The previous explosions on Yucca Flat haven't caused any more commotion than someone winning a jackpot in the city " ⁴ It is not advocated that hysteria should reign, but leaders are concerned by such general disregard for the possibilities of the disaster.

It is true that no great disaster has ever leveled a large U.S. city as an A-bomb would do. It isn't difficult though to predict some of the results. Fear of an impending attack would create havoc. Mische points out : " From the time of the Spanish Civil War in 1936 mass migrations of whole populations have somehow become a concomitant of military operations, a phenomenon which the world had not witnessed since the seventeenth century, the period of the Thirty Years War. More than half a million Spaniards crossed the Pyrenees in February 1939. In June 1940, shelter was sought from the German invasion by some three million Dutch, Belgian and French refugees. In 1944 eight million people fled in full winter before the Russian invader, when the Germans were compelled to evacuate Eastern Prussia. These people were afraid of Russian 'liberation'. " ⁵

A strong threat and fear of attack or rumors could cause such to happen in our country. Panic and chaos would result, discipline, law and order would completely break down. This would hamper tactical troop movements and would paralyze a city or complete area. Important communications would be hampered. The industrial giant of the U.S. would slow down and in some areas come to a halt. Railroad junctions and airlines as well as highways would be congested beyond control. Enemy agents planted in this mob could keep rumors

circulating and further hamper the attempts at control. Problems would be multiplied by the shortage of critical supplies and morale would sink.

An Atomic attack on a limited scale would really be more realistic than to think of the entire United States being hit at once. Communism wishes to liberate us, not obliterate us. Complete destruction would defeat that purpose and would rob them of the resources of this country. It would bring on massive retaliation and in the long run, do more harm than good. It is felt therefore, that a bomb in even one strategic area could accomplish the mission of disaster and confusion.

I. THE CHAPLAIN'S ROLE IN THE PRESENT PRE - DISASTER PERIOD

The Military Chaplain has an important role to play in this important period of history, as we stand on the brink of disaster. We are aware of the struggle of ideals. These ideals are converged upon the Military Chaplain. He is a man of two worlds, God's world and Man's world. His position in the Military gives him understanding of the potential dangers of the disaster. His position as a religious representative places him in the forefront of the struggle. He is traditionally the man for this hour. He has been the voice of conscience speaking for God in other periods of potential disaster. He must rise to this occasion.

Palestine, a generation after the death of Jesus, seemed a lost cause. Greece was already gone. The glory of Platonism had faded. Jerusalem was doomed. The Jews had made a notable contribution in giving the world ethical monotheism. Their prophets had stood like mountain peaks in the land of spiritual development. Through Moses had come the basis of Common and Revealed Law.

The Jews were fighting a losing battle against the Roman Power. In 70 A.D. they disappeared as a nation.

Rome, on the other hand, had risen with a glory all its own. It had made its contributions to law and government. It had provided the world with a unified life and culture. It had been like an eagle, with its power and majesty like the spread of the eagle's wings. It was becoming a vulture, losing its soul. It had within its materialistic prosperity the seed of decay. This was the end of an era, and to the men of that day, a national disaster. Out of this disaster came the men of God proclaiming faith in the highest purposes of the Eternal.

Men were encouraged to endure wars and hardships waiting for a better day. They went through Emperor worship and the ignomy of slavery. They learned to create a new world. They were willing to let the old die that the better new one would rise in its place. The disaster struck and these men rebuilt a new world. The Christian Church arose and Churchmen dominated the scene for many generations. They built hospitals for the sick, schools for the ignorant and cathedrals for the glory of God.

The picture has not remained the same. The trend that built the world has now moved to destroy it. The political systems that grew from the new world have been unable to avert two total global wars within twenty-five years. Capital and labor constantly create tension and class struggle. Science, permitted to develop under the new system, is now in a position to destroy its master. The Arts, that gave so much to history, have now glorified the obscene and the ugly. Education, with the greatest facilities ever known to mankind, still hasn't reached the illiterate masses. The home and family, basic units of any stable society, are in a critical condition. Life is losing meaning.

Civilization is now reaping the bitter harvest of its own sowing. The pride that raised its head in the dawn of the Renaissance is now on the brink of disaster, in the twilight of its own disallusionment. The world that gave freedom to men like Machiaville, Hegel, Descarte, Hobbes, Darwin, Lenin and Stalin must now cope with the fruits of their perversion of truth.

The early Church leaders lifted their voices against indignities heaped upon humanity and emphasized the nobler virtues. The spread of the Christian built up certain traditions that are in danger with this disaster. Common Law became the basis of society. The development of a representative government of free men, with rule by consent, arose. The customs of the people being elevated above the governing class, and the ideas that the ruler must be a servant of the people, did not come easy. Men, in the name of religion as well as in the name of government, attempted to destroy this freedom. These ideas and ideals were basis for many disputes and wars. Colonial America, led by the Clergy, were in the forefront of this struggle.

Into this great tradition and in the face of today's impending disaster stands the Chaplain. His is the task of working through the clergy of the local Community, the various Courts of Denominations, the Religious Program of the Armed Forces and the Character Guidance program to inform people and reassure them. "When gunpowder first appeared in battle, church and lay leaders united to urge that its use be outlawed. But then, as now, it is warfare and not weapons that should be outlawed".⁶ With the advent of Atomic bombs, the Chaplain must assume the position of leadership that has come to him. The present religious leaders are , with the rest of the population, apathetic.

As in all disasters, the greatest field of preparation in which the Chaplain is concerned, is the Religious. It is here that he is at home and

will be most effective. Religion has helped prepare men in all ages for disaster and has given encouragement to live and fight again. It attempts to instill a hope for a better world next time. It helps allay fears and still the storms of hysteria and panic. In this area, the Chaplain will be effective.

The present threat of disaster has peculiarities all its own. The danger of gunpowder was frightening but at least you could see it. The presence of radiation resulting from the Atomics will be one unseen and therefore, one that is frightening. This psychological reaction must be recognized and people must be prepared here also.

The first real danger of this came quite accidentally through the "fall-out" of radiation in the spring of 1954. A Japanese fishing, the "Lucky Dragon", was sprinkled by fall-out and the men became radiation sick. Their pictures were spread across the papers of Japan, along with word that the fish caught were also contaminated and dangerous. The Japanese, who depend on fish as a part of their staple diet, refused, for a long time, to purchase or eat fish. Their economy and health were in danger until they regained confidence in their authorities. This can be an important area for the Chaplain.

This fall-out can be disastrous in warfare. The very fact that it could strike without warning, that large areas could become radio-active without anyone's being aware of it, could create a great problem. An entire population could panic when threatened with the silent death of radiation. Those who might choose to remain, or with no place to go, would be forced to live in an artificial atmosphere. Their lives and the lives of their children would become intolerable. This difficulty was encountered aboard ships in the Bikini tests: "The whole business must seem like a very bad dream to the

regular Navy men: decks you can't stay on for more than a few minutes but which seem like other decks; air you can't breathe without gas masks but which smells like all other air; water you can't swim in, and good tuna and jacks you can't eat." ⁷ Obvious danger is one thing, unseen quite another. This is a problem that involves all the resources of the country to be able to face, conquer and live again.

We have said that the Chaplain is an important man in this period of impending disaster. We know that a "prophet of doom" is a very unpopular man. People do not want to hear unpleasant news. Politicians, for the most part, tell people what they want to hear. Clergy, in local parishes, find themselves unable to speak in many instances. They will either tell the congregation that feeds them or the system that controls them the popular thing. The Chaplain is not without restrictions himself, yet he has latitudes of freedom not accorded other clergy. He must speak, he has obligations to speak, he has opportunities to speak in this preparation period, before the disaster strikes.

Chaplains have been slow to utilize the Church press that is open to them. Here is a framework within which they can make a definite contribution in preparation. They can write articles concerning the experiences of youth in combat situations, articles dealing with training and how youth reacts to stress and conquers it. These articles may stress how those of the military have learned to accept the Atomic bomb and to live with it.

The Chaplain should write articles for local newspapers. This area is wide open and will reach a greater number of the populace. Many papers have Church Editors who are anxious for news of any unusual occurrences. Here is an opportunity to stress faith and courage displayed by young soldiers. Here is the place to emphasize preparation for life and all its problems.

The Chaplain will find opportunities to speak to youth groups and local parent-teacher groups. He will be a welcome guest in the school and will be invited to speak to the pupils. He can give character guidance classes to the Senior High and Junior High groups and be assured of an invitation to return. He will be asked to contribute articles dealing with morals in the school paper. Through these contacts the Chaplain may help build courage and confidence. He will find in the school, teachers and youth, able to help calm a panic when disaster strikes.

There are civic groups that are open to the Chaplain. The only limitation is the time he can afford to spend in these activities. Many Chaplains waste time that could very well be given to civic and cultural groups in helping prepare for disaster.

The existing organizations of the Church offer unlimited opportunities for this preparation. The structure of some Church Courts, the authoritarian hierarchy of others and the congregational nature of still others are avenues of approach of this entire matter. Most of the leaders are willing to cooperate and look to the Army Chaplain for leadership in this area. They will give him time on their programs and will work with him as he suggests. He does not need to advocate new organizations within church organizations, but merely to use existing ones, with this additional function, in case of disaster. The Churches are usually located in strategic areas and should be incorporated into Civil Defense plans for disaster.

Nothing has been said thus far about the role of the Chaplain within his own Military community. It is assumed that he will utilize his own organizations for preparations. He will emphasize positive virtues in sermons and classes. He will strive to develop personal qualities to use when disaster strikes.

II. THE CHAPLAIN'S ROLE AS THE DISASTER STRIKES

The avowed purpose of developing Atomic weapons today is to avert war. This sounds good, but circumstances may well change this situation. The choice of two Japanese cities as targets was to save lives. This doesn't mean much to thousands left homeless, mutilated and dying from the blast. It will not mean much when the disaster strikes us. Regardless of the bombs and weapons of war, the "thinking human being is still the most perfect war machine. The individual is able to match the best machine yet invented".⁸ The person and his importance is vital when the disaster strikes. Manpower will still determine the final outcome of any strike.

What will the citizen of the United States do when disaster strikes ? We don't know, but we can attempt to analyze ourselves and then predict. We may think of ourselves and see ourselves as others see us, analyze this and draw certain conclusions. What are some of our weaknesses ? These will be important in being able to cope with the disaster.

We have demonstrated to the world that we are capable of producing great amounts of supplies and materials for war. Could it be that this is one of the weak places in our armor ? To be sure, we depend on this. "The American, if his natural dynamism could be combined with the instinct for discipline, and his technical abilities more imbued with the psychological aspect and political realities of war, might easily become the best in the world. American tactics often take the shape of crushing superiority in material, their organization of a lavishness which no other nation can afford".⁹ Here is a definite weakness that must be considered in dealing with ourselves.

Another element in our character has come from the Korean war experiences.

American servicemen were without doubt materialistic minded and opportunists. The Communist⁴ said, and proved, that these men would sacrifice each other in the face of necessity and disaster. These men talked a great deal about ideals and loyalty, but in a pinch it was nothing but talk. They believed in their own powers and failed to accept responsibilities.

Others have observed similar traits that appear common to people of the United States. J.B. Priestly, British man of letters and world affairs describes us as follows: "America now sits astride the world; she is one of the colossus of our time. Whatever is said and done in the United States may easily change the lives of unnumbered millions. This is clearly a great responsibility. But where, except in occasional speeches, is America's sense of responsibility? One of the most powerful governments on earth seems to have no containing policy, no tradition to guide it, and is clearly swayed by what is largely an irresponsible sensation-loving press and an electorate that can be stampeded like cattle". If it is true that we have no due sense of responsibility, we will be greatly affected when the disaster strikes. The reaction will depend on how well we have prepared an apathetic, irresponsible population.

There will be little time for warning when the disaster comes. We have reason to believe it will have the element of surprise as most disasters have. The disaster in the two target cities came as a surprise. Pearl Harbor came as a surprise. The surprise took its toll. This " was an important factor contributing to the unprecedented casualty rates in both cities. Many of those who were exposed to lethal rays, struck down by flying debris, or trapped in collapsed buildings would not have been killed if they had been in adequate shelters. Any cover would have helped. "

The Japanese reactions to the surprise attack are well known and have been discussed at great lengths by various authors. The point for our consideration is the emotional effects of the surprise.¹³ They were caught unprepared and were quick to blame their officials for this unpreparedness. We will be certain these same elements will be present in our attack.

Coupled with the surprise was the fear reaction. The emotional excitement was such that in many instances there was a temporary loss of inhibitory control over primitive, automatic functions of the body. In some cases the emotional disturbances took the form of acute depressive reactions. "In general, these acute symptoms among the A-bombed survivors do not differ from those observed among the British, Germans and Japanese subjected to any type of severe air attacks."¹⁴ These are apparently common to any type of severe attack, hence, we can expect to find these among our survivors.

The preparation for the attack has, we have said, paved the way. This is an absolute necessity to avert panic and assist people of the United States to react favorably to the disaster. This was brought out in the Japanese case of a physician. "Bewildered by the numbers inside the hospital, staggered by so much raw flesh, Dr. Sasaki lost all sense of profession and stopped working as a skillful surgeon and a sympathetic man; he became an automaton, mechanically wiping, daubing, winding, daubing. Near the entrance to the park, an Army doctor was working, but the only medicine he had was iodine, which he painted over cuts, bruises, slimy burns, everything- and by now everything that he painted had pus on it."¹⁵ If men who have been trained to meet such in every day activities react in this manner, we can expect greater problems of the laity, unless we have accomplished our preparation before hand.

In spite of preparation, there are certain things we must expect.

There will be a task of dealing with those suffering extreme anxiety and depression. They will be apprehensive about their possibility of being doomed to die from radiation sickness in a week or two. They will be anxious about their families. Knowing there are large numbers of unidentified dead and injured, they will be anxious about their friends.¹⁶ There will be a real or imagined threat of further attack, of bereavement and disfigurement.

The dead and dying must somehow be separated or the effect will be demoralizing to the living. Those requiring special ministrations of their Church will require special attention and will raise a problem too complicated for a paper of this nature. The job at hand will be one of ministering to those who need immediate attention of the Psychiatric nature. This load will be far beyond our capabilities and will be within the scope of the Chaplains and trained clergy.

The Chaplain is already on the scene of the disaster through those he helped train. Rescue teams have been organized and survivors are helping in the evacuation. The Chaplain, if actually present, will be assisting in these operations. His calmness at the scene will help bring order out of chaos. Hersey's chronicle about a Japanese pastor is enlightening, "In the park, Mr. Tanimoto organized the lightly wounded women of the neighborhood to cook. Altogether, the rice was enough to feed nearly a hundred people. The rescuing angel in this difficult situation was a Japanese Protestant Pastor. He brought a boat and offered to take the wounded upstream to a place where progress was easier. ...the boat returned about one-half hour later and the pastor requested that several help in rescuing of two children whom he had¹⁷ seen in the river. " Here was a man who ministered five days among the wounded.

The Chaplain's presence and example in the face of disaster is always recognized as valuable. Sidney Stewart tells of a Priest in the Philippines who helped bring order out of chaos. " Some of our officers had given up hope. Then I heard Father Cummins ' Listen to me men. The crying stopped and there was no more groaning. Then in his deep, clear resonant voice he began to pray. It was the Lord's Prayer. It floated like a benediction through the hold, caressing every one of us." ¹⁸ Stewart describes the disaster of his experiences in this Prisoner Camp and the inspiration of the unconquerable bravery inspired by the Catholic Priest who shared their captivity.

The story of Father Kapaun in Korean Prisoner Camps is another in the history of men of God in the face of disaster. His constant campaign here in this camp for better living conditions for the prisoners is well known. His sharing of his own food to others weaker than himself, his ability to "liberate" food and medicine was an inspiration to those who were with him. He gave of himself and the materials needed to keep himself alive, until at last, through malnutrition, he too died. This man of God did his best to bolster morale and minister in the face of disaster.

This type of ministry will be necessary when the disaster strikes. To be able to move among people who are suffering and display courage and confidence will help restore their own courage. There will be very little opportunity to do more than this in the face of mass casualties. The most important element needed at this time will be this type of supportive therapy. Very few people, at the time and immediately after the initial shock, will wish to discuss their faith or lack of it. They will need at this time, inspiration, in order to retain their will to live, and to fight the panic and guilt in their lives.

III. THE CHAPLAIN'S ROLE AFTER THE DISASTER

It is almost certain that the Chaplain will enter the disaster area as a member of an Army rescue team. His presence prior to this would be coincidental. The Army might have complete charge of rescue operations or merely to assist Civil Defense, depending upon which arrived first. It makes little difference which was first, the function of the Chaplain would be the same. He would, if first on the scene, help organize all Clergymen who are there. If he is not first, he will join the team and work wherever he is assigned.

Upon entering the area designated as support area, the Chaplain would no doubt encounter curiosity seekers, desiring a look at the damage and destruction. The American curiosity, as in most other lands, would compel him to have a look. This group adds to the confusion because some of these are here because of emotional problems of their own. They may be attempting to "work out" their own fears and possibilities of their own death. It is doubtful if they would become panicky, but their presence would hamper rescue operations.

Once inside the affected area, the Chaplain would come in contact with those unharmed physically from the bomb, but suffering a certain degree of emotional shock. Their lack of information and definite knowledge as to what happened, would add to this shock. The lack of news concerning family and friends, the fear of radiation and lethal rays will require reassurance at this stage.

Others would be fleeing to places of safety. These too will be uninjured physically, but greatly disorganized. Their thoughts would be rambling and their speech incoherent. There will be a tendency toward loud speech as they give vent to pent up emotions.

Others will be strangely silent. Admissions of fear at this time could be therapeutic. Pressing these into work details to start clearing debris, or setting up tents for kitchens and aid stations would help them. A waiting crowd is much worse than a working one. Those in Hiroshima who joined rescue teams found later, they were better off than others, who fled to the hills to reenact the scenes again.

Into this "Tent City" erected in the rescue area, should be a Chapel. The very presence of the symbol of the Church would assist in bringing some order out of the chaos. It has been shown on many occasions the value of this at this time. A Chaplain located here would be able to give great assistance in meeting the waves of casualties.

The guilt complex will show among these first uninjured persons and will need attention. Hersey states: "I became hysterical seeing my grandmother bleeding and just ran around without knowing what to do. "My children were injured and I was in such emotional upset that I couldn't think straight as I left them." ¹⁹ Those in this category are real problems as they deal with their guilt in self reproachment. Some who have volunteered for Civil Defense may desert their post to seek their own family. A physician in Hiroshima had an extremely guilty complex because he stayed at the hospital to minister to the wounded, knowing his own home had been destroyed and his family needed him. These conflicting loyalties reduce the effectiveness of the people in trying to help others. They have feelings of guilt no matter which decision they make.

The Chaplains contact with these suffering feelings of guilt and shame will be nothing, compared to the contact with those whose body and mind are injured. His own ability will be taxed to its utmost to continue to move among them offering his services. He must never forget he is a minister of God.

Religious services must be arranged for as quickly as possible for all faiths. If this is impracticable, he should have prayer with small groups attempting to bring consolation to the suffering around him. It would not be advisable to pass out religious medals due to the danger of radiation.

Burial services must be arranged as quickly as possible. Those known to be of particular faith should have burials by Chaplains of that faith if possible. The absence of a Chaplain of the faith cannot deter the burial. The Chaplain should attempt to keep some record of these burials. This will be an important document at a later date as further search is made for survivors. The Chaplain may be able to use photographs as means of record and identification for future reference.

In these ministrations to people in the disaster, the Chaplain is of the spot. He must walk among the people as the man of the hour. His presence will bring reassurance as rumors spread and panic is always potentially near. His faith and courage will help restore the will to live and build again. The city will be comparatively easy to rebuild; the lives of its citizens much more difficult. The loss of all possessions, the loss of family and friends, the shock of the disaster will not be easy to recover from. The Chaplain can be of help in reassuring the people of the interest of government and their leaders.

The Army will withdraw as soon as the local situation is in hand. The Chaplain will move with his unit and turn his work over to the local clergy. He can only hope that they are prepared to assume their responsibility in this area and have educated their people for this task of rebuilding.

CONCLUSIONS :

There are several conclusions that may be drawn from the material gathered for this paper:

1. The people of the United States are not prepared for an Atomic Disaster. The realities of an atomic attack does not enter the thinking of most of our people. They feel secure behind an "adequate stockpile" of Atomic bombs which, it is assumed, we possess. They have no fear of the threat of Russian attack.

Their knowledge of the potential enemy and his intent is insufficient. This knowledge must be disseminated as quickly as possible. This isn't a task for the Army, for it has neither the facilities nor manpower to accomplish it. The country has a traditional distrust for the military man, hence it would not listen to him. The only exception is the Chaplain who can bridge this gulf. He can help in this preparedness.

To accomplish this, he must have encouragement from his local commander. Under the present set up, it must ~~then~~ be given more Command emphasis. This will serve to strengthen the tie between the Military and local Community. The supervisory Chaplain can organize Chaplain teams and make certain there is an equal distribution of the outside activities.

Another area is through Reserve Chaplains. More time and weight should be given this field in short active duty assignments. Information can be disseminated through the Army Chaplains office of Reserve Affairs. The Extension Department of the Chaplain School should have required additional materials in this area.

Publications and articles prepared by the Chaplains Board should submitted for publication through Veterans Organizations and magazines. These organizations are important in our first lines of defense.

II. Soldiers, coming from a society unprepared, will likewise be unprepared.

The Chaplain's first duty is to his own military assignment. This is a task in itself. The soldiers who enter the service are not here to fight. We found this out in Korea the hard way. We must prepare them this time.

The strength necessary to survive and fight again must be developed in all our soldiers. The physical is the task of the Commander, the spiritual is the task of the Chaplain. One of the greatest needs ~~in~~^{of} the soldier is discipline. This word is foreign to him. He has been educated in schools that believe in free expression, in homes that do not wish to frustrate him. He must learn this from us, as well as from his other training.

When the disaster comes, whether he goes on a rescue mission or is in the direct attack, the possession or lack of discipline may determine whether he lives or dies. The rigors of the dead and dying, the sight of so much destruction will tax the mind, body and spirit of all so exposed. The disciplined will live to fight again.

The battle of today is one of ideologies and will demand ideological soldiers who have learned to control themselves and to be controlled. The men in Korean prisoner of war camps illustrated what happens when discipline in the individual and group breaks down.

This element of a life is not foreign to the work of the Chaplain. He is an exponent of discipline, since it is one of the foundations of religious principles, an individual being subject to God. The Chaplain needs to constantly remind his soldiers of this element from the pulpit and the platform. All other training is of no use, in the final analysis, without this.

III. The Chaplain must be willing to assume the role as Psychological Warfare Officer.

A defensive position does not win battles. The Chaplain must be a man of positive convictions and must preach a positive faith. His task as the representative of God in the field of Religion and Morality must be a positive one. Psychological Warfare, from the standpoint of preparation of our own troops, is within the scope of the Chaplain's present ministry. This is another weapon to be integrated into his present arsenal.

Special materials should be prepared by the Chaplains School or the Chaplains Board and incorporated into the Character Guidance program. These should be in addition to those already accepted by Department of The Army. The Chaplain's assistant could be given more rank to attract a better type assistant and could assume additional administrative duties that now fall to the Chaplain. This would permit the Chaplain to give more time to those parts of his ministry requiring more preparation, the Character Guidance topics, sermon preparation and this additional load of Psychological Warfare.

Assuming this duty as Psychological Warfare Officer in the Group will not be an additional duty nor an unrelated one. We have recognized the fact that the Atomic disaster has tremendous psychological reactions and the big problem in mass casualties is how to treat these people. If this treatment is to be in the Chaplains field, the preparation should also be his. In the final analysis a man's faith and inner resources will determine his reactions when the bomb strikes. On the brink of disaster today stands the Army Chaplain, ready to do his duty of inspiring and assisting others to do theirs.

FOOTNOTES

- 1 . Page 215 "Atomic Weapons in Land Combat " Reinhardt & Kinter
2. Page 218 Ibid
3. Page 168 "No Place To Hide " David Bradley
4. Page 60 "The Man In The Thick Lead Suit " Daniel Lang
5. Page 195 "Atomic Weapons and Armies " F.O. Miksche
6. Page 1 "Atomic Weapons in Land Combat " Reinhardt & Kinter
7. Page 194 "No Place To Hide " David Bradley
8. Page 31 "Atomic Weapons and Armies " F.O. Miksche
9. Page 36 Ibid
10. Page 6 "Report on Prisoner Of War Behavior "
11. Page 415 "Foundations of National Power " Harold & Margaret Sprout
12. Page 5 "Air War and Emotional Stress " I.L. Janis
13. Page 41 Ibid
14. Page 43 Ibid
15. Page 31 " Hiroshima " John Hirsey
16. Page 20 "Report of USSBS Morale Division, U.S. Army Medical Teams."
17. Page 44 " Hiroshima " John Hirsey
18. Page 199 " Give Us This Day " Sidney Stewart
19. Page 67 "Hiroshima " John Hirsey

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" THE CHAPLAIN IN AN ATOMIC DISASTER "
A SUMMARY

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This monograph describes the necessity of preparing the American people to the effects of an atomic disaster and the role of the Chaplain in atomic warfare. It provides some well written suggestions which would save millions of lives if a major atomic attack should be unleashed upon our nation.

I. The American people are not prepared for an atomic disaster. The crude realities of atomic warfare with mass casualties, the contamination of radio active fallout, and the industrial paralysis would create almost incomprehensible problems. Since the horror is more than we can fathom, the reaction has been to ignore "the beggymen" in hopes that it will go away. However the divergent policies of East and West are on a collision course and "conflict is inevitable".

II. The struggle of ideals between communism and the democracies have converged upon the Military Chaplain. While his position in the Military gives him a greater understanding of the potential dangers of atomic disaster, his calling as a Man of God makes him a prophet of the times. The Chaplain's role in the pre-disaster period is one of awakening people to the responsibilities confronting them. He will be able to speak boldly where politicians and often clergy of civilian parishes tread lightly. Wherever there are opportunities to speak; the church, the school, civic groups, among youth, he should help people implement Civil Defense plans for disaster.

III. Should disaster strike, the Chaplain's presence and example in these crucial hours will be invaluable. History reveals that the enemy will use the element of surprise, creating panic and fear reactions. The emotional excitement will create untold casualties unless there is the leadership of disciplined persons who can react favorably during the crisis. With trained help, the Chaplain will be able to minister and influence others to perform adequately who would otherwise give up in despair. Classic examples are the work of Mr. Tanimoto, a protestant pastor during the bombing of Hiroshima and Father Kapaun in Korean Prisoner of War Camps.

IV. As the Christian Church began reconstructing from the fallen rubble of the Roman Empire, so the church must assume leadership from an atomic disaster. Not only must medial help come to broken bodies, but also spiritual strength to broken lives. The hysteria, of the weak, the loneliness of these who may have lost their whole family and the despondent who have lost businesses, jobs and security will have to be cared for. The local pastors will look to the Chaplain and the resources available to bring order to chaos.